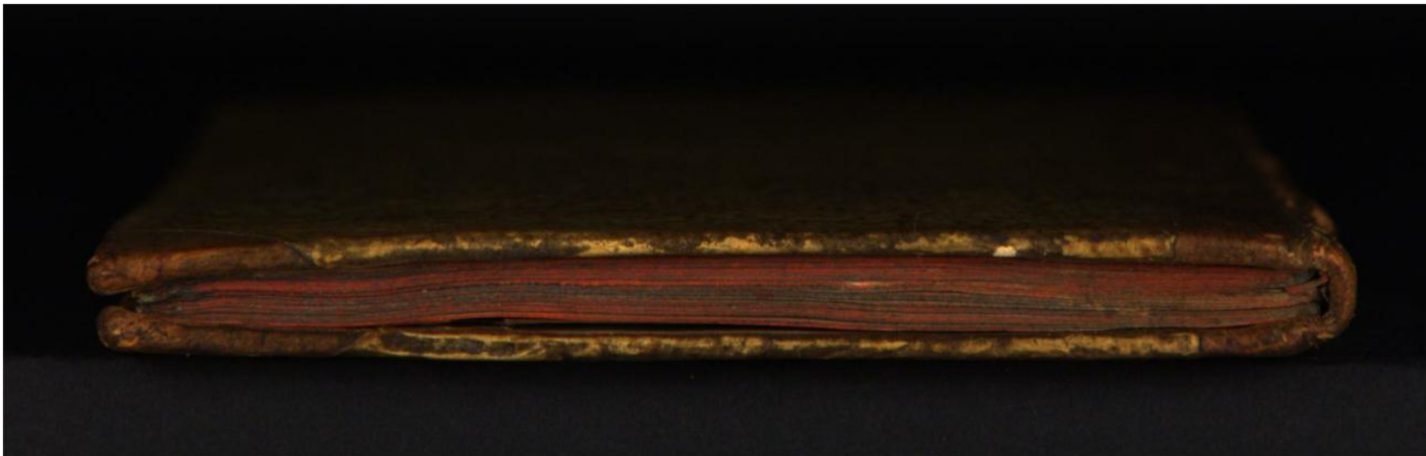
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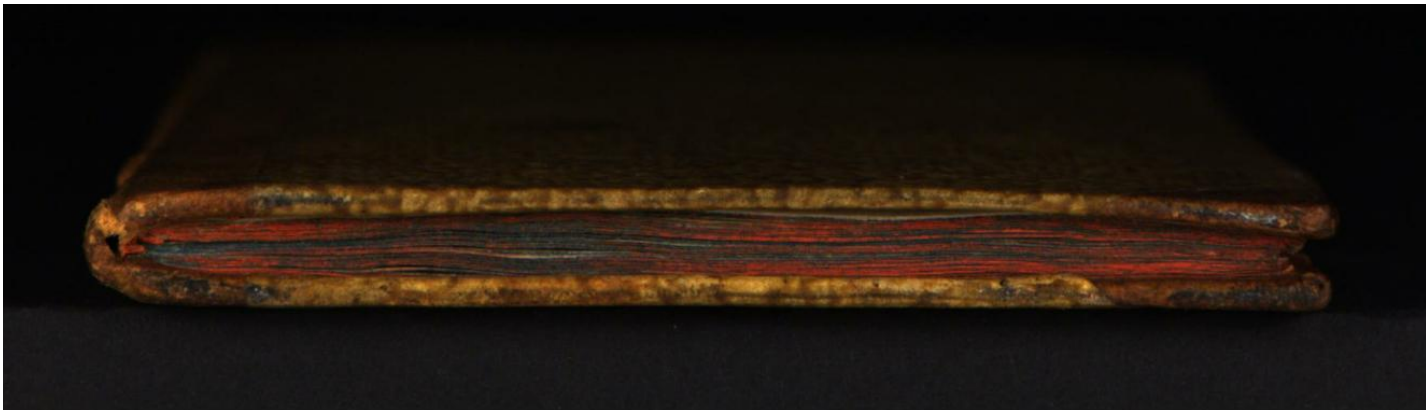


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DE STUDIO THEOLOGICO COMpendiariâ & genuinâ tamen ratione incoando & continuando

Breve

CONSILIUM

Autore

CASP. BARTHOLINO

SS. Theologiæ D. & Prof. in Acad. Hafn. ordinario.

HAFNIÆ,

Typis HENRICI WALDKIRCHII

M. DC. XVIII.

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Reverendis, pietate, eruditione & prudentiâ præſtantiſſimis Viris;

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D. D. D.

Caſp. Bartholinus.

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DE STUDIO THEO-LOGICO GENUINA ET compendiariâ tamen ratione, inchoando & conti-nuando

BREVE CONSILIUM.

NOn fruſtraneam aut inutilem futurã hanc opellam nobis perſuademus, quòd cùm in tanta ubiq; ſtudioſorum Theologiæ multitudine vix centeſimus quisq; ad metam duplicato etiam ſumptu & labore pertingat; non pauci tamen ob viæ & methodi in ſtadio illo decurrendi ignorantiam propter viam magis quàm in via, immò extra orbitam & chorum, quod dicitur, crebris erroribus ac longis ambagibus ſaltantes faciliùs ad ſcopum pervenirent, ſi vel non ita illotis manibus in ſacraria ſapientiæ cœleſtis irruerent, vel intra

Cauſa raræ Eruditionis Theol.

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certos limites & cancellos progredientes, ſe ſcirent continere. Hinc fit, ut quidam poſt multorum annorum in hoc ſtudio labores & vigilias, vix textum aliquem ex fontibus poſſint interpretari, multo minùs, quis ejus verus & genuinus ſit ſenſus, ex collatione locorum alijsque adminiculis explicare. V. G. Epiſtolam aliquam Apoſtoli alicujus, quam pij, ad quos ſcribebatur, illicò intelligebant, non niſi commentarijs plurimis adhibitis intelligunt: imò ne ſic quidem; ob commentatorum diſcrepantes opiniones: ut ſæpiùs recedentes, quàm cùm acceſſerunt, minùs intelligant. In dogmatibus fidei proponendis, quia non Biblia, ſed eorum loco & præ ijs locos communes aliquot, & compendia aliqua Theologica (quibus ſuus locus eſſe poteſt, at non primarius) immane quàm jejuni! Quòd ſi aliquando Biblia inſpiciunt,

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unt, fruſtillatim inde aliquid excerpunt, & particulam tantùm conſiderant, quam vel ad locum aliquem communem, vel controverſiam decidendam vident citari. Quidam contenti ſunt Poſtillis ad docendam plebem, genuinum textus ſacri ſenſum aliunde non inveſtigantes: miſeri, tempore perſecutionis, ubi ad manus non ſunt Homiliaſtę. In refutandis adverſarijs non ad verbum Dei vivum confugiunt, quovis gladio ancipite penetrantius; ſed ad definitiones hominum, imprimis miſellorum ſcholaſticorum, ad libellos Eriſticos, ad diſputationes Sophiſticas, & id genus alia debilia præſidia: cùm interim ipſa *ſcriptura utilis ſit non tantùm ad doctrinam, ſed etiam redargutionem & correctionem, ut perfectus ſit homo Dei, &c. 2. Tim. 3, 16. 17*

Quibus omnibus malis ut occurratur, breviſſimam methodum oſtendere animus eſt ad ſo- *Propoſitio.*

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lidam & veram ſapientiæ cœleſtis cognitionem perveniendi ; non quod nos præ alijs ſatis feliciter illam olim ingreſſi ſimus, ſed quòd inſtar nautarum nos profiteamur, qui cum ipſi navi ad ſcopulum alliſâ & eliſâ vix ſalvi enatarint, alijs tamen ſolventibus rectè poſſunt conſulere, commonſtratis periculis.

Hujus methodi ſi quis ſummam ſcire volet, tribus verbis, immò uno poſſumus eam exprimere.

Summa Conſilij. Tria enim requiſita potiſſimùm ſunt eò deveniendi. Si quæras de primo, reſpondeo, *Biblia*; ſi quæras de ſecundo, reſpondeo *Biblia*; ſi quæras de tertio, reſpondeo *Biblia*. Primò inquam *Biblia in lingua vernacula* familiaria pueritiæ reddenda. Deinde *Biblia in fontibus*, quorum notitia eſt inſtar commentariorum. Tandem, *Biblia cum Commentarijs* melioribus. Aliàs fruſtrà Petrus ſcriberet,

ret,

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ret, 2. *Epiſt.* 1. *v.* 19. *nos benè facere attendentes prophetico ſermoni q: lucernæ lucenti in loco caliginoſo, donec dies eluceſcat, & lucifer oriatur in cordibus noſtris.* Sic Paulus Timotheum ſuum laudat, quod à puero ſacras literas didicerat.

Diabolica ergo eſt vox Politiani, qui rogatus nũ Biblia legeret; reſpondebat, ſemel à ſe hoc eſſe factum, & quòd tempus nunquam pejùs perdiderit: fortè quia ſtilus non placuit, quo tamen licet ſimplici in fontibus, nullus unquam ſub cœlo gravior, potentior, plenior.

Politiani impietas.

Stolidiſſimi, qui apud Pontificios præſertim in Italia & Hiſpania etiam futuros Theologiæ Doctores arcent à lectione Bibliorum, non ſolos Laicos. Habui in Italia commenſales plurimos Theologiæ Doctores, quibus tamen non viſa Biblia; cùm quærerem qua ratione gradum conſecuti eſſent, reſpondebat unus, in

De Theologis quibusdam Pontificiis.

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via Thomæ: alter, in via Scoti. Idem ante Lutheri tempora in Germania contigiſſe teſtis eſt Aurifaber in præfatione ſuper colloq. Lutheri Anno 1569, Lutherum ſæpenumero recenſuiſſe, Caroloſtadium per octennium Doctorem Theologiæ ſalutatum fuiſſe, antequam Biblia legere inciperet: Et tamen in ſtatutis Collegij Theologici Wittebergenſis Academiæ ſcribitur inventus in diſputationibus atque examinibus ſufficientiſſimus. Immò teſtatur idipſum Pontificiorum Patronus, Albertus, Archiepiſcopus Moguntinus & Magdeburg: atq; Marchio Brandeb. in Epiſtola ad Roterodamum Anno 1518 præmiſsâ libello ejusdẽ de ratione perveniendi ad veram Theologiam, ubi inter alia ſcribit: *Tu tantus vir, his literis, hac induſtria communem Germaniam ab fæda Barbariei appellatione vindicas, immò tu divinam Theologiam ab illa*

anti-

antiqua Germana in novam quandam & inpuram aliquot jam ſeculis deformatam ſuo ſplendori reddis, ac priſcum in nitorem reſtituis. Quid enim deſiderari noſtra ætate potuit, quam ut emendatiora eſſent Novi Inſtrumenti exemplaria &c. hæc illè. Sed ut omnia explicatiùs pertractentur, ſequentibus requiſitis ſpecialioribus univerſam methodum ſtudium percurrendi Theologicum incluſum ibimus.

REQUISITUM I.

Preces & Pietas.

PRimum & primarium requiſitum ad veram ſapientiæ cœleſtis ſcientiam perveniendi ſunt *Preces devotæ quotidianæ* & toto vitæ tempore aſſiduæ pro divino auxilio in tam ſublimi & ſacro ſtudio impetrando. Absque hoc enim omnis noſtra in ſtudijs quibuscunque exercitatio miſerabilis eſt exerratio. Omnino enim *ad omnia utilis eſt pietas, habens pro-*

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miſsionem præſentis & futuræ vitæ. 1. Timoth. 4. v. 8. Neq; enim humana diligētia aut ſapientia profunda Dei ſcrutatur, ſed Deus nobis illa revelat per Spiritum Sanctum. 1. Corinth. 2. Neq; humana voluntate allata eſt olim ſcriptura Prophetica, ſed acti à Spiritu Sancto loquuti ſunt ſancti Dei homines: Neq; ulla ſcriptura Prophetica eſt ἰδίας ἐπιλύσεως, *2. Petr. 1. v. 20. & 21.* Interim tamen hinc non ſequitur, quod ἀμαθεῖς (rudes vel ignorantes prima rudimenta & μαθήματα) ἀστήρικτοι & ἄθεσμοι accedere debeamus ad ſacræ Scripturæ interpretationem, nam & hoc damnat idem Apoſtolus *2. Epiſt. c. ult.* Cum Davide igitur orandum *Pſal. 119. v. 18. Domine revela oculos meos, ut aſpiciam mirabilia de lege tua, & v. 34. Da mihi intellectum ut cuſtodiam legem tuam. Et v. 135. Faciem tuam illumina ſuper ſervum tuū, & doce me juſtificationes tuas. Nam Dominus dat ſapientiam, & ex ore ejus prudentia*

Preces Davidis.

ac

ac ſcientia. Proverb. 12. Quare ſi quis indiget ſapientiâ, poſtulet à Deo qui dat affluenter &c. Jacob. 1. v. 5. Ita precibus Salomon obtinuit ſapientiam: Daniel precibus à Deo impetravit, non propriâ ſapientiâ & ſtudio, interpretationem ſomnij, ne periret cum ſocijs & alijs ſapientibus Babel, Daniel. 2, 18. & ſeq. adjungatur etiam v. 30. B. Lutherus horas antemeridianas meliores ſtudijs aliàs aptiſſimas precibus impendebat. Certè niſi lucrum hac ratione in profectu ſtudiorum ſenſiſſet, minime hoc fuiſſet facturus. Non enim hoc eſt bonas horas perdere, quum nunquam preces ſint fures temporis. Etiam lectionem interrumpat ſubindè precatio, Sancti Spiritus implorans opem, aut gratiarum actio ob beneficium, ſicubi te ſenſeris profeciſſe. Et quoniam Deus *caſtas pondus juſſit habere preces*, piè & caſtè vivendum, affectibus pravis reſi- ſten-

Salomonis.

Danielis.

Lutheri.

Caſtitas & cordis puritas.

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ſtendum, animus à vitiorum in-
quinamentis purus, ab omni cu-
piditatum tumultu quietus ſer-
vandus: *aliàs non affulgebit lux Ev-
angelij gloriæ Chriſti*, 2. *Cor*. 4. *Et
animam impuram atq; malitioſam
cœleſtis illa ſapientia non ingredie-
tur, nec in corpore peccatis obnoxio
habitabit*, *Sap*. 1, 4. Unde ſcriptu-
ra *initium ſapientiæ timorem Do-
mini appellat*, *Proverb*. 1, 7. Imò
impio dicit ipſe Dominus: *Quid
tibi, ut enarres ſtatuta mea, & aſſu-
mas pactum meum in os tuum*, *Pſal*.
50, 16. & *Pſal*. 1. homini pio atque
beato duplex ſtudium commen-
dat: nempè ut ab impiorum con-
ſortio ſe disjungat; atque ita de-
inde rectiùs legem Dei aſſiduè
meditetur. Etenim ſi Hippocra-
tes à ſuis diſcipulis mores exige-
bat integros: Si Julius Firmicus
in re ſuperſtitioſa arcebat ingeni-
um lucri & gloriæ cupidum;
quantò magis purgatiſſimis ani-
mis ad hanc cœleſtis ſapientiæ
ſcho-

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ſcholam accedendum ? *Exod. 19*
Populus Dei vocē procul auditu-
rus jubetur biduo purgari; *& cap.*
3. accurrens Moſes ut videret
miraculum ardentis rubi, non ta-
men conflagrantis, non priùs ad-
mittebatur eò, & ad divinum col-
loquium, quàm calceamenta pe-
dum deponeret: Ita nobis quàm
Moſi de rubo Deus in myſterijs
ſuis ſupercœleſtibus loquitur
perſpicaciùs, ſi puri veniamus ad
colloquium. Adſit ardor diſcen- *Diſcendi*
di perpetuus, adſit oculus fidei *cupiditas.*
ſimplex & columbinus. Quod Py-
thagoræ numeros docenti pręſti-
terunt auditores; Tu multò ma- *Simplici-*
gis Spiritui S. Doctori. Myſte- *tas.*
ria absque impia curioſitate ſim-
plici fide adora. Procul abſit o-
mnis faſtus, *nam Deus ſuperbis re-*
ſiſtit, humilibus autem dat gratiam:
omnis gloriæ fames: non enim *Humili-*
hominum ſed Dei gloria quæren- *tas.*
da, omnis cœca temeritas, omnis
pertinacia rixarum genitrix. In-
pri-

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Transfor-
matio.

primis hoc unum agendum, ut transformemur in ea quæ diſcimus ex ſacris, & formam doctrinæ fideli obſequio, vita ipsâ repræſentemus *Rom. 6. v. 17. 2. Tim. 1. v. 13. 2. Cor. 3. v. ult.* Hinc *Jacobus c. 1. v. 22. & ſeq.* monet, ut non tantum lectores vel auditores, ſed etiam factores verbi certatim omnes fiamus. Hinc *idem c. 3. v. 13. & ſeq. Si quis ſapiens & peritus in vobis, oſtendat ex bona converſatione opera ſua, in manſuetudine ſapientiæ. Si autem zelum amarum habetis & contentionem in corde veſtro, nè gloriamini & mentimini adversùs veritatem: non eſt iſta ſapientia deſurſum deſcendens, ſed terrena, animalis, dæmoniaca.* Et paullò poſt: *Quæ autem ſupernè eſt ſapientia, primum quidem pudica eſt, deinde pacifica, modeſta, benè ſuadibilis, plena miſericordiâ, & fructibus bonis, &c.*

RE-

Requisitum II.

Linguarum & artium ſtudia.

HOc requiſitum adeò neceſſarium eſt futuro Theologo, ut absque eo ſit, tanquam hoſpes in regione ignotâ verſetur Biblia tractaturus. Imprimis linguarum ſtudium neceſſarium eſt, & earum præſertim, quibus Spiritus Sanctus hominibus locutus eſt. Alioquin nunquam hæretico & adverſario alicui os obturare potes: Cùm nulla Bibliorum verſio utrinq; ſit recepta. Quamobrem *linguarum ſtudium* omnino neceſſarium eſt: Primùm

Uſus Hebreæ linguæ.

Hebreæ, ob libros prioris temporis Canonicos, qui eâ conſcripti: niſi quis verſionibus malè fidis adhærere velit, atque alienis oculis videndo & auribus alienis audiendo, pro corpore umbram, pro fontibus rivulos ſectari, id quod plebei & idiotæ facere coguntur, ſic Eſa. 19 Ægyptij rectè

fa-

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faciunt, & ut laudati introducuntur, quòd diſcant loqui linguâ Canaan, ut poſſent Iſraëliticæ veræ Eccleſiæ intra Canaan audire atque intelligere myſteria. Eſt etiam utiliſſimum ſtudium linguarum affinium,

Chaldeæ & Syræ. *Chaldeæ*, ob capita aliquot Esdræ & Danielis &c. *& Syriacæ*, ob verſionem antiquam & utiliſſimam N. T. Deinde linguæ

Græcæ uſus. *Græcæ*, ob libros poſterioris temporis, qui eâ ab Evangeliſtis & Apoſtolis ſunt concinnati: tandemque

Uſus Lat. linguæ. *Latinæ*, tum ob commentarios, tum ob ejus uſum apud Eruditos in ſcholis quotidianum. Itaque cognitio tituli crucis Chriſti (ita vocant tres celebres linguas, Latinam, Græcam & Hebræam) omnino neceſſaria eſt. In hiſce linguis, qui ratione non proletariâ ſed accuratâ verſatus fuerit, is ſciat ſe eximiè paratum ad ſacra accedere ſtudia, inque

ijs

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ijs pede inoffenſo poſſe progredi. Præparatio autem hæc & exercitatio in literis fiat ſtatim in pueritia atque adoleſcentia: alioquin adulti fontium phraſiologias non intelligẽntes, aut de novo linguas diſcere, aut præ pudore vel tædio fontes fugiendo interpretibus fidere coguntur.

Qui parentum & pręceptorum incuriâ ad ætatem aliquam pervenerunt linguarum ignari; nè ſic quidem hoc adminiculum negligant: Ne pudeat ad Elementa illa deſcendere: Nam & Cato jam ſenex ad Græcas animum applicuit literas. Immò Auguſtinus jã Epiſcopus & provectâ ætate ad Gręcas literas reverſus eſt diſcendas, puero deguſtatas quidem, ſed faſtiditas: Et paſſim dolet ſibi non licuiſſe hebrææ notitiam addere. Interim licet Latinam duntaxat calleret, Græcam leviter attigiſſet, Hebraicam neque ſciret neq; ſperaret, tamen lib. 2. de do-

Senes linguarum ſtudioſi.

ctrinâ Chriſtiana, harum cognitionem ad ſacros codices vel intelligendos vel reſtituendos neceſſariam pronunciavit. Origenes jam ſenex hebraicè didicit: magno impendio & labore Hieronymus. Et ſuperiori ſęculo ſenes hiſce ſtudijs ſe addixêre, Maſius, Widtmanſtadius, Mirandula, Agricola, Erasmus, &c. Hinc *Melanthon* ait: *Linguam hebraicam etiam ſenes didicerunt, ut Hieronymus, Lyranus, Burgenſis, & noſtro tempore Galatinus, Complutenſis, Veſſelus, Capito, Rodolphus Agricola, & multi alij.* Celebris Dominicanus Bannes alicubi ait; in extremâ ſenectâ hebraicam linguam ſe addidiciſſe, nè ampliùs ab Hæreticis derideretur. Et cum ante annos non ita multos Jeſuvitæ & Pontificij reliqui rariſſimè hebraicè docti eſſent, imò ob linguarum ſtudia multùm paſſi quidam Pontificij, ut Reuchlinus, Erasmus, Pagninus, Poſtellus, Arias Montanus

tanus

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tanus & alij (adeo triſti iſtorum temporum facie, ut Græcè noſſe ſuſpectū fuerit, hebraicè autem, propè hæreticum) hodie diligentiſſimè eos in hæc ſtudia incumbere ſcripta illorum teſtantur. Et quid non facerent Evangelici, qui fontes ſolos æſtimant, & meritò quidem, ceu authenticos; Pontificis interim vulgatam verſionem latinam pro authentica ſalutantibus? *Novi*, inquit Lutherus, *quantoperè mihi contra hoſtes meos profuerit linguæ hebrææ notitia. Certè*, pergit, *quamvis exigua illa ſit, cum omnibus tamen totius mundi gazis Eam non commutarem.* Et idem: *numquid hoc te movet, quod ſanctiſſimi patres in explicandis ſcripturis adeò frequenter impegerunt? & licet ſubinde recte aliquid dixerint, incerti tamen fuerunt, an videlicet in originali ita eſſet, ut illi interpretabantur, &c.* Melanthon ait orat. *tomo 4. pag. 465. Reverendus vir Lutherus quàm*

Videatur Platina de Paulo 2. & Claud. Eſpenſæus Epiſc. Gallus ad 2. Timoth. 3.

Judicium Lutheri & Philippi de linguarum ſtudio.

graviter nos ad linguarum ſtudia ſæpe hortatus eſt, & negligentiam ſtudioſorum caſtigavit: videbat enim non aliam ad veterem barbariem reducendam magis compendiariam eſſe viam, quam ſi ſtudia linguarum interirent; & pag. 471. *Scio me vix primis labris deguſtaſſe hebraicas, græcas & latinas literas. Sed tamen hoc ipſum quod didici, quantulumcunq; eſt, propter judicium in religione omnibus mundi regnis, omniumque opibus longe antepono.* Rectè etiam Mercerus: *Hebraismorum ignorantia horrendos errores in Eccleſiam Dei invexit.* Abſolutis linguarum ſtudijs, ſtudia artium ſapientiæ ſæcularis, ſobriè & citra ſpinoſas Scholaſticorum quæſtiunculas pernoſcenda, cumprimis: *Logica, Rhetorica, Phyſica*, (nam ſœpè ex ipſa rei naturalis alicujus proprietate illuſtris intellectus myſterij eſt) *Matheſis & Aſtronomia, ob ſtudia Chronologica, Coſmographica, & Hiſtorica, præſertim*

Sapientiæ ſæcularis ſtudium.

tim

tim Hiſtorica *Eccleſiaſtica.* Quibus omnibus paulò diligentiùs, ad mediocritatem tamen, non ad curioſitatem, incumbendum, tanquam lucem non exiguam ſacris fœnerantibus. Nulli tamen hiſtoriæ prophanæ fidendum, niſi quà & ubi cum ſacrâ conſentit: Sic neque amplexanda omnia profanorum Philoſophorũ dogmata; ſed meliora & ſaniora ſacris literis conſona: quæ non ab Ethnicis primùm inventa, ſed à populo Dei & ſanctis Patrib. primitus profecta Dei auxilio: qua de re videatur *Franzius de interpretatione ſcripturæ pag. 13.*

Quamobrem nimium in ſtudijs rerum ſęcularium eſſe nolim ex profeſſo futurum Theologum, memor & anguſtiæ humani ingenij, quodque vita brevis, ars longa; & illius ex Veteribus Hebræis ſapientis, qui interrogatus, quantum operæ impendendum eſſet Græcorum Philoſophiæ

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atque hiſtoriæ, reſpondit: quantum & quoties liberet, modò non fieret die vel nocte: quandoquidem Dei conſilio meditandum ſit in lege Domini die ac nocte. Seneca verè dicebat, *Multos ignorare neceſſaria, quia non neceſſaria diſcunt.* Ego certè cum dolore ſentio ac fateor, nimis magnam ætatis meæ partem in pernoſcendâ ſæculari ſapientiâ poſuiſſe, ſæpeque tacitus exclamo:

O mihi præteritos referat ſi altiſſimus annos!

Auguſtinus ait: *Tanta eſt Chriſtianarum literarum profunditas, ut in ijs quotidiè proficerem, ſi eas ab ineunte pueritia usq; ad decrepitam ſenectutem maximo otio, ſummo ſtudio, mediocri ingenio conarer addiſcere &c.* Eraſmus benè: *Mihi parum tutum videtur ad Theologiam deſtinato in profanis ſtudijs præſertim alienioribus conſeneſcere. Fit enim: ut qui palatum ac linguam multo abſynthio habent infectam, ijs*

quic-

quicquid deinde biberint ac ederint, abſynthium ſapiat &c. Ita qui bonam vitæ partem in Bartolis & Baldis, in Averroibus, Durandis, in Sophiſticis cavillationibus, in confuſiſſimis ſummulis ac collectaneis poſuerunt: Iis divinæ literæ non ſapiunt id quod ſunt, ſed quod illi ſecum adferunt. Et: *Abſurdum videtur, cùm rem tractes ab omni ſapientia mundana longè diverſiſſimam, nihil crepare niſi Pythagoram, Platonem, Ariſtotelem, Averroëm, & his profaniores authores, ad horum opiniones veluti oracula obſtupeſcere, &c.* Hæc ille.

REQUISITUM III.
Bibliorum prima & puerilis pertractatio.

INterea vero dum puer linguis atq; artibus operatur, eo tempore omnino lectionem quotidianam Bibliorum in lingua ſive vernacula, ſive latina, quando notior hæc & familiarior, con-

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junget; ut à puero aſſueſcat ſacris literis: ſicut eo nomine Apoſtolus ſuum Timotheum commendat in 2. *Timoth. 3. v. 14.* quòd *à puero doctus fuerit ſacras literas quæ ipſum ſapientem ad ſalutem reddere poſſent.* Atque hoc, mandato ipſius Dei, *Deut. 6. v. 6. & ſeq. ubi dicitur: Erunt verba hæc quæ ego præcipio tibi in corde tuo: & repetes ea filijs tuis, & loqueris de ijs, quando ſedebis in domo tua, & quando ambulabis per viam, & quando jacebis in lecto, & quando ſurges &c.* Huc referantur alia dicta: ut, *Sinite parvulos ad me venire. Prædicate Evangelium omni creaturæ &c.* Proba certè eſt admonitio, utut Judaica: *Filius quinque annorum accedat ad Biblia.* Optandum itaque eſſet, illud tempus quod inſumitur in pueritia in ediſcendis profanis verſibus, falſorum Deorum traditionibus perlegendis, commentitijs fictorum Heroum actionibus, à Græcis mendaciſſimis pro-

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proditis, quibus neque àd pietatem, neque prudentiam uſus aliquis inſignis, illud tempus, inquam, lectioni Bibliorum tribui, & hiſtorijs, ſententijs, dogmatibus ſacris ad unguem ediſcendis ac memoriæ infigendis; dum florida eſt adhuc teneris annis vis memoriæ & capaciſſimi puerorum memoriales loculi: non eſſet fortè quod adultiores facti de Præceptorum rigore conquererentur in onerandis memoriæ arculis & profanis nugis replendis; ut pauca poſtea ex ſalutari & cœleſti doctrina capere poſſint.

An pueris legenda Biblia ſine explicatione?

Diligenter ergò in pueritia perlegenda Biblia, memoriæ mandanda argumenta præcipua & ſummæ librorum, hiſtoriæ & hiſtoriarum continuatio, ſententiæ, doctrinæ &c. eaq; omnia ſæpiculè repetenda, ut inſtar orationis Dominicæ vel Catechiſmi teneantur.

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Nec inconveniens putabitur juventuti ſacram ſcripturam legendam commendare ſine commentarijs & explicationibus: cùm maximam ſui partem ſit illuſtris & perſpicua, imprimis in ijs quæ ad ſalutem ſunt neceſſaria. Si quæ ſubinde occurrat verborum, phraſium, idiotiſmorum &c. obſcuritas, curſum lectionis retardare non debet, ſed ſuo tempore modoque tollenda relinqui.

Paraphraſis Bibliorum Oſiandri.

Accedente aliquo judicio & linguæ Romanæ pollentiâ, legantur Biblia etiam latina cum perpetuis paraphraſibus Lucæ Oſiandri: quibus brevis & laudabilis explicatio exhibetur Bibliorum inſtar compendij ex commentarijs majoribus Lutheri & Brentij, unde Paraphraſis Oſiandriana plerumque eſt deſumpta.

Ex verſionibus Latinis meliores ſunt Pagnini & Vatabli, licet

&

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& illæ ſuis non careant vitijs, ut dicemus alibi.

Atque donec aliquod prodeat ſyſtema Theologicum genuinâ illa formâ quam poſtulat Spiritus Dei, quâ de re videatur Janitor noſter Theologicus primus: paucorum dierum ſpatio revolvi & addiſci poteſt ſumma Doctrinæ Chriſtianæ ex Enchiridio Chemnitij, vel inſtitutionibus Catecheticis Dieterici, aut Cluveri, vel Mentzeri exegeſi in Auguſtanam confeſſionem, vel locis communibus Herbrandi aut Haffenrefferi, aut Chemnitij, qui tanquam pleniores & ſucculentiores præferendi: ita tamen ut ſemper præferantur Biblia, & libri illi ſymbolici ad ſacram ſcripturam tanquam ad obruſſam examinentur ac conferantur, non vice verſâ.

Compendia Theologica meliora.

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REQUISITUM IV.

Bibliorum pertractatio in fontibus.

POſtquam eo usque jam facti ſunt progreſſus, ut linguas dictas Juvenis probè calluerit, artes ſapientiæ ſæcularis intellexerit, Biblia in lingua vel materna vel latina familiaria ſibi reddiderit, is ſciat ſe jam fractâ nuce ad nucleum properare.

Fontes quomodo legendi.

Quamobrem ad fontes ipſos ſe accingat ſtudiosè legendos, interpretandos, & ſenſum genuinum inde eruendum. *Studiosè*, inquam, ut fiat ἀνάγνωσις, atque ut ait Chriſtus, *ſcrutatio Joh. 5. v. 39.* & *Meditatio* ut habet Pſaltes Regius *Pſal. 1.* Diligentia, conſtantia & alacritas adſint. Si enim, ut eſt in Proverbio, Regum ac Principum literæ ter percurrendæ, ut genuinus ſenſus obtineatur; multo magis & ſæpiùs oracula divina ſolertiſſimo ſtudio pertra-

ctan-

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ctanda. Deinde magna cum devotione & reverentia ſcrutandæ & tractandæ ſunt ſcripturæ, quippe *in quibus*, ut Iſidorus ait, *Deus nobiſcum loquitur, ſicut nos in precibus cum Deo.*

1. Omnia requiſita de modo interpretandi ſacras ſcripturas probè obſerventur. Breviter & nervosè explicata videantur apud CL. Theologum, collegam & fratrem intimum meum, Dn. D. Brochmannum part. 1. Controv. contra Pontif. lib. 3. & ex ijs aliqua uberrimè explicata exemplisq; illuſtrata apud Frantzium de interp. ſcript.

2. Sine ullo præjudicio accedatur. Quantum enim hoc ſit obſtaculum, liquet ex diſcipulis Chriſti *Luc. 18. v. 33. & ſeq.* præoccupatis ſomnio Judaico de mundano & carnali Meſſiæ regno; & Judæis eodem faſcinatis *in 2. Corinth. 3. v. 14. & ſeq.* Quamobrem ſenſus non eſt importandus

in

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in ſcripturas, ſed exportandus ex ſcripturis; & ſcriptura per ſcripturam explicanda. Unde *Hilarius lib. 1. de Trinitate: Optimus lector eſt, qui dictorum intelligentiam exſpectat ex dictis potiùs quàm importat, & retulerit magis quàm attulerit, neq; cogit id videri dictis contineri, quod ante lectionem preſumpſerat intelligendum.* Hæc ille.

3. Cura & *diligentia* requiritur. Solliciti enim de intellectu myſteriorum erudiuntur, reliquis Chriſtum non conſulentibus in ignorantia relictis. Vide ſis Matt. 13. v. 11. & ſeqv: Marc. 4. v. 10. & ſeqv: Johan. 5. v. 39. Actorum. 17. v. 11.

4. In collatione locorum & vi atque proprietate vocis cujusque enodandâ, præter *Lexica* (quæ plerumque imperfecta mutilaq;, ideoque ex ſcripturâ concinnanda & corrigenda) Utiles ſunt *concordantiæ* 1. *Hebraicæ* Rabbi Mardochæi Nathanis: quarum ſi

quis

quis latinam interpretationem requirit, eam Anthonius Reuchlinus prodidit ſub titulo, Capita concordantiarum, & nuper Marius de Calaſio in ſuis concordantijs Hebraicis; qui inſuper præclaram operam præſtitit in addendis convenientijs linguarum vicinar. Orientalium, & varietatibus verſionum, Græcæ 70 & Latinæ tum vulgaris tum Pagnini. 2. *Græcolatinæ* Novi Teſtamenti Henrici Stephani. 3. *Latinæ variæ*, imprimis maximæ, quas Vechelus & Marnius excuderunt. Huc etiam faciet Lexicon Theologicum, quod Flacius edidit ſub titulo *Clavis ſacræ ſcripturæ*, quo opere ſine diſpendio ſtudioſus Theologiæ carere non poteſt, utut more Concordantiarum Latinarum vocib. vulgatæ Latinæ verſionis utatur. Ad vim vocum ſeu nominum propriorum explicandam conducet *Onomaſticon Chytræi*; cui ſimile

con-

Concordantijs ſuis ſubjecit Calaſius.

5. Si quis in fontib. mediocriter ſaltem exercitatus eſt, plurimum juvabitur Biblijs Pagnini & Ariæmontani, ubi Hebraicis & Græcis fontibus ſtatim interlinearis verſio eſt appoſita, Itim pro rudioribus & ijs qui ex profeſſo non ſunt futuri Theologi, Biblia Hebraica Hutteri facient: ubi in ſingulis vocib. literæ radicales diſtinctis typis ſunt expreſſæ, nempe plenis; Serviles autem hiulcis; Deficientes & quieſcentes minore charactere in ſuperiore punctorum atq; accentuum ordine reperiuntur.

Ordo legendi Biblia.

6. Initium faciendum à libris Novi T. & poſtea ad V. accedendum. Impleta enim ſunt in N. T. quæ de Chriſto ſcripta ſunt in Moſe, Prophetis & Pſalmis, ipſo ſervatore hoc aſſerente. Hinc Judæi nihil penè intelligunt ex V. T. quia N. contemnunt atque

igno-

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De Rabinorum in re ſacra inſcitia Lutheri judicium.

ignorant. Quod in veteri eſt ut umbra, in N. T. res ipſa & lux eſt. Hinc B. Lutherus in Gen. cap. 16. *Cum rerum ſacrarum cognitione deſtituantur Rabini, prorſus negligendi ſunt &c.* & paulò poſt: *Porro voco notitiam rerum aliud nihil quàm notitiam N. T. eo benè cognito patet univerſa Veteris T. ſcriptura.* Et paullò ante: *Etſi igitur Grammaticam norunt (Rabbini) tamen ſententiam veram ſcripturæ non norunt. Eſt eis ſcriptura, ut Eſaias ait, liber quem non poſſunt legere. Non autem accipienda ea hoc modo ſunt, q: Grammatices ſtudium damnem, quod omninò neceſſarium eſt, ſed niſi cum Grammatica etiam res ipſas diſcas, nunquas fies bonus Doctor. Oratio enim, ut ille dicebat, in pectore, non in ore naſci debet.* Item in Gen. c. 20. v. 16. *Qui jura nõ didicit, forenſia vocabula nullo modo intelligit; ſic medicina ſua habet propria vocabula, ſic Aſtronomia, quæ nemo intelligit, niſi res priùs teneat: Certum autem eſt Ju-*

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dæos poſt negatum Chriſtum amiſiſſe res: nihil igitur ſani docere poſſunt, & fruſtra in Grammatica ſe torquent: ſæpè unum vocabulum in decem ſignificata partiuntur. Hæc veriſſimè Lutherus.

Requisitum V.

Commentatorum in Biblia pertractatio.

HOrum quia plurimi ſunt, tùm ex patribus, tùm noſtri ſęculi Orthodoxis, itim Pontificijs, Calvinianis &c: quorũ potiſſimos vide enumeratos in Biblico noſtro apparatu; paucos eosq; bonos in conſiliũ adhibebis; non quòd fontibus quicquam vel derogare vel præſcribere poſſint, ſed ut in opinionum & diſputationum multitudine deprehendere queas conſenſum eorum, qui propiùs ad ſenſum ex fontib. ad te erutum accedunt: Imprimis commendata eſſe debent, quæ in libros ſacros ediderunt Lutherus, Brentius,

Meliora in libros ſacros Commentaria.

tius, Flacius, Hunnius, Arias Montanus, & Mercerus: atque ad conjungenda Chronologica Veteris T. Salianus; Novi autem T. Centurię Magdeburgenſes, & Annales Baronij. Uſus Commentatorum eſt propter difficiliores locos, in quibus etiam multi Erudititiſſimi multùm deſudant: *nam diviſiones ſunt gratiarum & unicuiq; datur manifeſtatio ſpiritus ad utilitatem &c. 1. Corint. 12. v. 4. & 11. & nullius prophetia* ſeu explicatio *pro nihilo habenda, in 1. Theſſ. c. 5.* Aliàs continuata lectionis Biblicæ lectio nullo die intermittenda, quę ſi annorum aliquot ſpatio adhibita fuerit, ipſe longè rectiùs difficilem aliquem locum explicabis, quam pleriq; ex commentatoribus.

REQUISITUM VI.

Patrum & Polemicorũ lectio.

HOs jungo: quia vix quisquam eſt ex patribus, quin polemi-

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ca ſcripſerit contra ſui temporis Hæreticos. Niſi otio abundaveris, parca ſit horum lectio: & tùm præcipuè, quando putas te omnia in Biblijs intellexiſſe & reperiſſe, quæ dubitationem apud alios habent. Etenim vix quiſquam eſt ex patribus, quin nævos ſuos habeat, plurimos ab ipſis etiam Pontificijs deprehenſos. De lectione Patrum videatur *Oratio Chemnitij L. C. præmiſſa.* Eraſmus de optimis quibusque patribus ſcribit: *Homines erant, quædam ignorabant, in nonnullis hallucinati ſunt, dormitarunt alicubi, nonnulla dederunt utcunq; vincendis hæreticis, quorum contentionib. tum fervebant omnia. Præterea vix quiſquam eſt horum cujus falſò titulo non permulta circumferantur, atq; adeo quod eſt impudentius, cujus libris non multa permixta ſint aliena.* Hæc ille.

De Patribus Eraſmi judicium.

Ad Eriſticos & Polemicos noſtri ſęculi adeò non duco, ut potius

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ùs avocare velim, memor illius Apoſtolici *1. Cor. 11. v. 16. Si quis videtur contentioſus eſſe, nos talem conſuetudinem non habemus, neque Eccleſiæ Dei.* Lectione tamen digna ſunt ſcripta Polemica Chemnitij, videlicet examen concilij Tridentini; de duabus naturis in Chriſto; & de Cæna: Præterea Hunnij ſcripta tam Polemica quã didactica ſucco & ſanguine plena ſunt: quamquã alia aliorũ etiam quamplurima commendatione digna ſunt, quib. tamen perlegendis unius hominis ætas in Biblijs occupanda non ſufficit. *A contentioſis autem quæſtionibus abſtinendum eſt*, ſicuti Paulus ſollicitè admodum Timotheum ab ijs deterret *2. Tim. 2.* quando non vult verbis contendi (λογομαχίας vocat) *eo quod ad nihil conducat, niſi ad ſubverſionem auditorum v. 14.* Et mox ubi juſſerat eum rectè ſecare verbum veritatis, addit: *Inanes autem vocum vanitates devita*

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1. Timoth. 6. v. 4. ex ejusmodi quæſtionibus & verborum pugnis naſci ſcribit invidiam, contentionem, blaſphemiã, ſuſpiciones malas, conflictationes hominum mente corruptorum, veritatis expertium &c. Sic ubi Tit. 3. v. 9. multa monuiſſet quæ ad pios mores faciunt, etiam atque etiam admonet, *ut ſtultas quæſtiones & genealogias & contentiones & pugnas legales tanquam inutiles & vanas rejiciat.*

REQUISITUM VII.

Theologorum, Concionatorũ, aliorumq́ qui vivâ voce docent, ſedula atq́ attenta auſcultatio.

SUfficiant hîc verba inſignis Theologi, Wolfg. Franzij tractatu de interpret. ſcriptur. pag. 14. & 15.

Plerių (juvenes) *ilicò ex Academia diſcedunt, coëmtis Poſtillis & libris aliquibus Theologicis. Viva vo-*

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ce interpretantem paginas ſacras audiverunt nullum, ſed in Theologicis evadunt αὐτόχθονες & αὐτοδίδακτοι, quos totus mundus infelices eſſe, & multa inconvenientia gignere proclamitat. Tales etiam num gloriam Dei ritè & inſolidum quærere poſſint, num adhortari alios ad ſolidæ pietatis ſtudium, judicent qui non ſunt ex profeſſo Theologi. Mihi non eſt dubium, quin ſint ſæpenumerò publicarum calamitatum in orbe terrarum continuanter & graviter graſſantium cauſæ præcipuæ iſti, qui Theologiam ex ſuggeſto docent, qui ad pedes Theologorum Academicorum, ad quos patrocinio ſuorum fautorum ablegati fuerant, nunquam ſederunt, & nec per horas quidem omnino paucas ijs auſcultandis operam ullam navarunt.

An non etiam videndum ſit ijs, qui jus patronatus obtinent & poteſtatem eligendi miniſtros verbi habent, ne ejusmodi ἀδιδάκτους recipiant, ju-

dicium cuivis committo gloriam Dei, Eccleſiæ publicam & privatam utilitatem amanti, citra affectus. Navis gubernatorem nemo creat niſi idoneum: cur itaq; in hac parte animarum multarum ſalutem concernente adeo volens cæcuties? Hæc Frantzius.

Sixtinus Amama, Profeſſor Franecheranus, videtur hiſce verbis commotus, ut paræneſin (in quâ & Frantzium citat, & complura Frantziana ex dicto lib. reperire licet) ad ſynodum provincialem Anno 1624 perſcriberet Belgicâ linguâ, de non admittendis ad S. miniſterium, niſi idoneis, atq; in Biblijs, linguis &c. mediocriter verſatis: ob quam paræneſin ſynodus non tantùm gratias per Hardenbergium ſingulariter agendas cenſuit: verum etiam ſtatim decrevit, ut inpoſterum ad ſacrum miniſterium non admittantur, niſi qui præter teſtimonia ſenatus Academici, etiam

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iam Theologiæ Profeſſorum atq; aliorum de profectu conteſtantia exhiberi poſſit: Quod utinam alibi etiam obſervaretur, plures utiq; eruditos eccleſiæ haberent miniſtros.

REQUISITUM VIII.

Doctrinarum & locorum communium collectio.

EX omnibus autem lectis, auditis & penſitatis, utile fuerit juxta ſeriem Alphabeti doctrinas & locos communes colligere, in quos omnia vel præcipua lecta aut audita, veluti nidulos quosdam digeras: quò promptius ſit, ubi videbitur, quod voles vel promere vel recondere. Hac uſum fuiſſe ratione D. Hieronymum, eruditi ex ſcriptis ejus animadverterunt. Ex ejusmodi locis promptiſſimum deinde fuerit, tanquam ex cellulis depromere, unde vel conciones ad populum formare, vel publicè in

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ſcholis perorare, prælegere, diſputare, vel opera varia ad prælum concinnare quis poſſit.

Nè quod reliquum eſt pagellarum, vacuum in conſpectum Lectoris prodiret, Magni illius Theologorum Coryphæi, D. Martini Lutheri p. m. Teſtimonia ad illuſtrationem Conſilij hujus facientia ſubjicere placuit.

TOm. 1. Lat. fol. 166. a. Cùm ſcriptura ſancta velit in timore & humilitate tractari, & magis ſtudio piæ orationis penetrari, quam acumine ingenij: impoſſibile eſt, quod ſine damno ſint, vel ſuo proprio vel aliorum, quos docent, qui nudo ingenio freti, in eam irruunt illotis pedibus ſicut porci, tanquam ſit humana quædam ſcientia, adeò nullo reverentiæ diſcrimine verſantur in illa. Inde veniũt tot promptuli ad docendum, qui ſtatim cognita Grammatica, Theologiam

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am ſine omni ſtudio profitentur, dicentes: Hem Biblia! res facilis eſt.

Tom. 2. in Geneſin. fol. 85. a. in cap. 17. De principium epiſtolis proverbio dicitur, ter eſſe legendas, ſed profectò DEI EPISTOLÆ, ſic enim appellat ſcripturam Gregorius, ſepties ter, imò ſeptuagies ſepties, ſeu ut plus dicam INFINITIES LEGENDÆ SUNT, quia ſunt divina ſapientia, quæ non ſtatim primo intuitu poteſt comprehendi. Si quis obiter tanquam res notas & faciles legat, ſeipſum decipit.

Tom. 2. lat. pag. 237. b. Hoc didici, ſcripturam eſſe eam, quæ nullius ingenium, nullius eruditionem, nullius diligentiam, nullius ſanctimoniam non in multis fallat & ſuperet, atq; cum omnibus etiam parvulis ſit expoſita ad ſatietatem usque, magnis tamen ſemper ſepoſita eſt ad eſuriem, ut veriſſimè & ſapientiſſimè di-

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xerit Gregorius, ſcripturam eſſe fluvium, in quo agnus peditat, & elephas natat, nec in ea fœdius nec perniciosius erraverũt, quam qui ſe nihil in ea erraſſe præſumſerunt, nec felicius & ſalubrius in ea profecerunt, quam qui timuerunt ſe in omnibus errare. Sapientia enim eſt, cujus principium timor Dei, quæ intellectum dat parvulis & ſapientiam ſapientum reprobat.

Tom. 4. lat. fol. 416. b. præfat. in pſalmos graduum. Excutiamus iſtam philautiam, & humiliemus nos coram ſpiritu ſancto, ac fateamur hanc infinitam ſapientiam eſſe, quæ non poſſit exhauriri, etiamſi vitam omnem in diſcenda ſcriptura deponamus. Etſi enim aliquam cognitionem habemus Dei gratia: tamen quia quotidiè quaſi nubibus tentationum obruimur, ſemper AD HUNC FONTEM, IMO AD IGNEM HUNC PECURRENDUM EST, UT RURSUS CA-

LEFI-

LEFIAMUS, neque aut Satanæ aut carni noſtræ indulgeamus, ut obruantur primitiæ ſpiritus.

Tom. 2. lat. fol. 428. b. Meum conſilium ſit, qui ſacras literas non poteſt certo ſenſu tenere, eas dimittat. Tutius eſt, cum laicis ignorare eas, quam incertas habere. Incredibile eſt, quantas moleſtias Satan per eas faciat morituro, ſi ambiguas habeat.

Tom. 4. fol. 293. b. Unusquisque noſtrum videat, ut ita ſcribamus, legamus, doceamus, diſcamus, ne relictis Biblijs denuò nobis acervemus Patres, doctores, concilia, decreta, articulos Decretales & colluviem humanarum traditionum & opinionum.

Tom. 2. Epiſt. fol. 95. & 96. Sufficit Chriſtiano ad confutandum errorem quemlibet dicere, ſcriptura non habet, &c. Sic Hieronymus: Hoc de ſcripturis autoritatem non habet: ideò ea facilitate contemnitur, qua probatur, &c.

Tom.

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Tom. 2. in Geneſ. fol. 143. a. in cap. 19. Ego ipſe eam ob cauſam odi meos libros, & ſæpè opto eos interire, quod metuā ne morentur lectores, & abducant à lectione ipſius ſcripturæ, QUÆ SOLA OMNIS SAPIENTIÆ FONS EST, AC TERREOR EXEMPLO SUPERIORIS ÆTATIS. Poſtquam enim in hominum commentarios inciderunt, qui ſacris ſtudijs dediti erant, non ſolum plurimum temporis in lectione veterum Theologorum conſumſerunt: ſed etiam tandem occupati ſunt in Ariſtotele, Averroe & alijs, ex quibus poſtea nati ſunt Thomæ, Scoti & ſimilia portenta.

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